8133. b

THE DEVIL in the SWINE; OR THE *Republican Herd chok'd.*

A

SERMON

PREACH'D in St. Stephen's Chapel, *Weſtminſter*,

On SUNDAY the 8th of this Inſtant *March*; Occaſion'd by a certain DIABOLICAL MOTION lately made there.

LUKE, Chap. 8. Verſe 33.

Then went the Devils out of the MEN, *and enter'd into the* SWINE: *And the* Herd *ran violently down a ſteep Place and were Chok'd.*

By T. HOGG, *D. D.*

LONDON:

Printed for T. COOPER, at the Globe in Pater-noſter Row; and ſold by the Pamphlet-Shops of *London* and *Weſtminſter*; St. *James's* and *New Bond-ſtreet*; *Oxford*, *Cambridge* and *Bath*. [Price Six-pence.]

BRITISH MUSEUM

LUKE, Chap. 8. Verſe 33.

Then went the Devils out of the Men, and enter'd into the Swine: And the Herd ran violently down a ſteep Place and were chok'd.

AMARVELLOUS *odd Story*, cry the Oppoſers of Chriſtianity: If any Hiſtorians but the Evangeliſts had ſaid ſo, none would have believed it. Why ſo? I hope they are *at laſt* convinced that there is no *Improbability* at all in the Matter, for we have ſeen in theſe our latter Days, when Miracles have been ceaſed above Seventeen Centuries, *Things* as *ſurprizing* and *incredible* happen.

NOT many Weeks have intervened, ſince the *Devil* enter'd into a *Herd* of *Swine* in *this very Place*, which thereupon like Thoſe of Old, ran headlong down a Precipice, and were inſtantly chok'd. Nay, of *This* the original Story, which my Text is a Part of, was manifeſtly a *Type*, being in every particular Circumſtance prefigurative of it.

NOT that I would here inſinuate as if This or any other Miracle recorded by the Evangeliſts, were not *truely* and *really wrought*, or endeavour to ſet up an allegorical Meaning, to the Ruin of the literal One, which ſome flagitious Infidels amongſt us have lately attempted, and for which the *Chief* of them was *literally*, like the Madmen in this Story, ſent to have his Dwelling in the *Tombs*; far be this from me: I only mean, with many of our moſt rigid and orthodox Divines, that moſt of the Miracles perform'd by *Jeſus*, had a *ſecondary* and *typical* Meaning couch'd under the actual and literal Fact, intended as a *Shadow* of *Things to come*, and which were to have a *myſterious* Accompliſhment in *future* Times; but of This more hereafter.

I SHALL now enter directly upon the Buſineſs of the Text; in the Proſecution of which, I propoſe the following Method.

FIRST,

FIRST, To examine the Particulars of the Narrative given us by the Evangeliſts concerning this Affair of the *Devils* and the *Swine*.

SECONDLY, To bring it home to the *preſent Occaſion*, and make it evident that the Miracle which was then actually wrought, has been myſteriouſly fulfill'd a ſecond Time in *our Madmen* and *Swine*, of whom the ancient Ones were in every particular figurative and prophetical.

THIRDLY and laſtly, To conclude with an Addreſs to thoſe whom this Diſcourſe may more particularly concern.

IN the firſt Place then, I am to examine the Pariculars of the original Narrative recorded by the Evangeliſt.

NOW Jeſus, by whom this Miracle was formerly wrought, was *prime Miniſter* to the King of Kings, and as his whole Concern was to do the *Will of him that ſent him*, ſo he made it his Buſineſs to go about thro' the Land performing great and good Actions. He was now got into a Part of the Country call'd *Gadara*, the Metropolis of which lay *Weſtward* of *Jeruſalem*, and was ſtiled *Gergeſa*. Hence the People of that Country are by the different Evangeliſts call'd *Gergeſenes* and *Gadrenes*. This *Gergeſa*, ſays

Origin, was an antient City near the Lake of Tiberias, *in the Neighbourhood of which there is a Precipice adjoining to the Lake, which is ſhew'd as the ſteep Place from whence the Swine were thrown down by the Devils that enter'd them.* No ſooner then was Jeſus landed on this Coaſt, but he was immediately attack'd by certain *Men poſſeſs'd* with *Devils*, who haunted, it ſeems, the Place of Tombs, and the neighbouring Parts thereof, and were ſo exceeding fierce, that it was dangerous for any but their *own Gang* to paſs that Way. The *Rulers* and *Magiſtrates* of the Country had been ſometimes forced to bind them with *Chains* and *Bands* to reſtrain their Violence, both out of Pity and Humanity to Them, and for the Peace and Security of Others. However this, it ſeems, was not ſufficient, for we are inform'd that they had often burſt their Bands, and broke their Fetters to pieces, and that no Man could tame them. As ſoon as theſe *Lunatics* perceived our Saviour coming amongſt them, they accoſt him, we are told, in the following abuſive Manner.---*What have we to do with thee, Jeſus, thou Son of God? Art thou come to torment us before the time?* Whereupon Jeſus, rebuking the unclean Spirit, calmly aſk'd one of the Madmen, what was his Name? he reply'd, my Name is *Legion*, for we are MANY, and then conjured him not to ſend them away out of that *Country*. Jeſus having Compaſſion

upon

upon the poor Men thus poſſeſs'd, reſolved inſtantly to exerciſe the *diabolical* Spirits out of Them. The Devils perceiving this, beſought him earneſtly that they might enter into a *great Herd of Swine*, that was *feeding* there nigh.

ACCORDINGLY he gives them Permiſſion ſo to do; whereupon they immediately *went out* of the Men, and *enter'd into* the Swine, and *the Swine ran violently down a ſteep Place into the Lake, and were chok'd.* This, and no Wonder, greatly aſtoniſh'd Thoſe that attended upon, and fed the *Swine*, and they fled away in the utmoſt Confuſion and *told what was done* both in the *City* and *Country*. The People not being able to credit this News, flock together from all Parts, to enquire into the Truth of it; and when they came to Jeſus, they found the Men out of whom the Devils were departed, ſitting at the Feet of Jeſus, clothed, and in their *right Mind, and they were afraid.* Notwithſtanding their Conviction of the reality of this Miracle wrought upon the poor Men, and the Information they received from Thoſe that ſaw it *how it befel to them that were poſſeſs'd, and alſo concerning the Swine*, yet, we find, that it was very far from having the good Effect upon the Populace that it ought to have had. Inſtead of believing on him for his *miraculous Cure* of the Poſſeſs'd, they were highly enraged becauſe of the Loſs of their

Swine.

Swine. Then the whole Multitude of the Country of the Gadarenes *round about, beſought him to depart from them*; on the contrary, Thoſe that were diſpoſſeſs'd, intreated him that they might *go along with him*; but Jeſus to avoid any Suſpicion of Vain-glory, of which it might have given ſome Umbrage had he *carry'd about with him Thoſe*, on whom his *greateſt* Miracles had been wrought, would not ſuffer them ſo to do, but bid them go home to their Friends, and tell them what *great things the Lord had done for them*, and how he had had *Compaſſion* upon them. This they thought a very juſt Injunction, and accordingly they went their Way, and publiſh'd every where what *great things Jeſus had done for them.*

THIS is a plain and full Account of that remarkable Tranſaction, as it is deliver'd down to us by Three of the Evangeliſts, who differ only in this trifling Circumſtance, that two of them ſpeak of but *One* Dæmoniac, and the *Other* of *more*. I have therefore adhered to the plural Number, as being beſt adapted to our *preſent Purpoſe*, and upon which Account it is more likely to be the right.

I KNOW it has been thought by ſeveral Perſons of Learning and Judgment that the Circumſtance of Men being poſſeſs'd with Devils, or unclean Spirits in our Saviour's Time, is an inexplicable

explicable Difficulty, and therefore they concluded that nothing more than Madneſs or Lunacy was meant by ſuch a Poſſeſſion; and for this Notion of theirs, they quote what the *Jews* ſaid of Jeſus; *he hath a Devil, and is mad.* Why, 'tis true indeed, the *Jews* did reckon this *one Species* of Madneſs, and that the *worſt* too; but ſtill they diſtinguiſh'd between *this*, and what they properly call'd Madneſs ariſing from ſome Diſtemper of the Body: So that tho' they call'd all Perſons poſſeſs'd of the Devil Madmen, yet they did not give to all Madmen the Name of Perſons thus poſſeſs'd.

BESIDES, there are many unqueſtionable Authors, as well profane as ſacred, who ſpeak of *poſſeſs'd* Perſons as no uncommon Sight in their Days: *Joſephus* ſays, *That* Solomon *had the Art of caſting Devils out of Men, and healing them, and that he compoſed Charms for aſwaging the Diſeaſe, and left behind him Forms of Adjuration, by which the Devils were ſo effectually caſt out as never to return again*; and he adds, *that this Way of healing was practiſed by his Countrymen down to his Days.* Whether the *Jews* had ſo effectual a Way of diſpoſſeſſing Men as *Joſephus* thought, yet thus much appears plainly from his Teſtimony, that there were Perſons poſſeſs'd with Devils in his Days, and long before.

PLU-

PLUTARCH and *LUCIAN* mention *Demoniacks* as well known in their Days, and *Philoſtratus* in his Life of *Apollonius*, among the miraculous Cures he aſcribes to him, has a particular Account of a young Man who had an unclean Spirit, *which made him wander from Home, and led him into the deſolate Parts of the Country, amidſt deep Vallies and Precipices.* Where the Reader may obſerve, that the ſame Circumſtances are ſaid to attend this young Man, as the *Madmen* in the Goſpels. Thus we find the *Fact* of ſuch *Poſſeſſion* confirm'd not by Chriſtian Writers only, but by the *unſuſpected* Teſtimonies of Jewiſh and Heatheniſh Authors.

HAVING therefore ſet this Miracle in a juſt and true Light, I now proceed to the *ſecond Thing* propoſed, *viz.* To bring it *home* to the *preſent Occaſion*, and prove that the Miracle then wrought, has been a *ſecond Time* fulfill'd in the *Story* of *certain Madmen* and *Swine* amongſt Us, of whom the antient Ones were in every particular prefigurative.

BUT before I enter upon examining and comparing the Particulars, it may be neceſſary to premiſe, that tho' no Compariſon can poſſibly be drawn between the *Two principal Agents* in theſe different Stories; yet the Example of

the

the Firſt may be ſaid in ſome Meaſure to be imitated in this Particular by the Latter. It is likewiſe proper to obſerve in this Place, that the antient Writers and Fathers of the Church, as likewiſe many learned and orthodox Divines of late Ages, have allow'd that all the Miracles which Jeſus wrought for the Confirmation of his Miſſion and Doctrine, were *Typical* and *Symbolical*, and prefigurative of what ſhou'd be done in *future* Times. St. *Auguſtin* * ſays expreſly, *that there are hidden Myſteries in the Works and Miracles of our Saviour, which if we incautiouſly interpret we ſhall run into Errors, and make grievous Blunders.* Of the ſame Mind are the reſt of the Fathers, as might be proved by expreſs, or implicit Citations, with regard to all of the Miracles that were wrought by Jeſus.

ST. *HILARY* reckoning up all the Parts of this particular Miracle together, ſays of it, that it is typical and parabolical, and written for our Meditation of what would be done hereafter. And ſo far he was in the Right, as He made it figurative and typical of ſomething farther to come; but his Misfortune was, that He widely miſs'd of the true Interpretation of

 it.

---

* *De Quæſt. Diverſ. Quæſt.* 84.

it. He perceived plain enough that it was *Typical* of *Something*, but *what* it prefigured that He knew not, and therefore ſatisfy'd Himſelf with looſe and groundleſs Conjectures about it.

But *We* of *This Age* and *Nation* can be poſitive and dogmatical in the Affair; we have lately ſeen, heard, and underſtood the *Completion* of it; and truſt me, there is no judging of Types and Prophecies but by *Conſequences*; What *Allegoriſt* or *Myſtick*, tho' never ſo deeply verſed in the Art of *Decyphering*, could poſſibly have divin'd, that this Story of *Devils being caſt out of Madmen and entering into Swine*, was intended as a *Shadow* of what was to happen in the *Kingdom* of *England* and *City* of *Weſtminſter*, on *Friday* the 13th Day of *February*, in the Year of our Lord One Thouſand Seven Hundred and Forty. And yet that it manifeſtly was ſo, I now come to evince my Readers of.

The *Place* then where this Miracle was originally wrought, by the Deſcription I have given You of it from *Origen*, is a direct Plan or Image of *Weſtminſter*, and its principal Buildings. It was an *antient* City, ſituated near a Lake or River, *viz.* the *Thames*, in which there was a ſteep or high Place, meaning

this

this Chapel, and hard by, the *Place* of *Tombs*; ſurely, ſurely beloved, this needs no explaining. ---- *Weſtminſter-Abbey*, you ſee directly.

By the *Madmen* who haunted theſe Places, were as evidently meant the *Tories*, who might very properly be ſaid to be *poſſeſs'd* with *Devils*, inaſmuch as they were infatuated with *diabolical* Notions, and drove too and fro by *turbulent* and *rebellious* Spirits. By their being ſo *fierce* as no *Chains* could *hold* them, ſo as to make it *dangerous* for any to *paſs that Way*, is a literal Deſcription of the former Behaviour of our Madmen aforeſaid, whoſe outrageous Fury againſt our excellent Government and Conſtitution was *ſuch* as no Bonds either of Law or Reaſon could reſtrain from doing Violence to thoſe who were *Friends* to it; and againſt One Man particularly who was at the Head of its Friends, did they teſtify ſuch cruel and *bloody* Intention as to endeavour to *trample him under Feet*, as he paſſed from *this* Place; whereupon it was look'd on as dangerous from that time forth for any but their *own Gang* to go down *thoſe Steps*. For, tho' there were ſtrong *Reſolutions* came into, and *Laws* enacted, the very next Day againſt ſuch Tumults and riotous Proceedings; yet did they frequently *burſt thoſe Bonds aſunder*, and run mad and raving thro' all the Neighbourhood, to the great

Amaze and Terror of his Majesty's liege Subjects, and *no Man could tame them for a long Time.*

By their being represented as *naked*, points out their being stripp'd of all *Places* of *Honour*, *Trust*, or *Profit* in the Land, on account of their mad and *diabolical* Conduct; it may likewise farther mark their being *bare* of all Argument, Truth, or Reason to justify their Outrages.

By their haunting the *Place* of *Tombs*, was predicted either their frequently running from *this Place* and roving amidst the *Tombs* in the *Abbey*, to vent in Secret their horrid Execrations and Curses, on account of their Disappointments, or else their *Deadness* and Obduracy to all Conviction, and their being incapable of a Reformation either of Life or Manners, which hitherto they had in Reality continued to be.

In process of Time however a *great* and *skilful Person*, who had the *Art* and *Power* of casting out *political Devils*, ventur'd to go amongst Them, and offer his Assistance towards their Cure. At first they resist his kind Intention, with great Vehemence and Outcry; *What have we to do with Thee*, say they, *Art thou come to torment us before the Time*, *viz.* before the next

general

general Election, when they expected to be bound in Chains for ſeven Years longer. This ſage Perſon return'd a placid Smile to their fierce Invective, and having gently rebuked the Virulence of the *deviliſh* Spirit they were poſſeſs'd with, He aſk'd *what* they *meant*, and *who* they were? upon which they anſwer'd him, in the very Words of the Madmen of old, *Our Name is Legion, for we are Many*, and then, like them too, inſiſted that they ſhould not be ſent out of that *Country*, meaning that he ſhould not keep them out of *Parliament*. However he had Compaſſion upon the *poor Lunatics*, and immediately began to try his *Art* upon them. By this Means the diabolical Spirits were ſoon exerciſed out of them, their Rage was mollified, their bloody Purpoſes laid aſide, and they were perfectly brought to their *right Senſes*, and inſtead of falling upon their Benefactor as they at firſt threatned to do, they *ſat quietly* at his Feet in this *Place*.

BUT here it will be aſk'd with much Eagerneſs, who *amongſt us* are *thoſe* that were meant by the *Swine*? I anſwer the REPUBLICANS, that grovelling *hoggiſh Herd*, who love to rake and wallow in Mire, are always grunting and grumbling, and *turning againſt* their *Keepers*, are for thruſting their Snouts into all Government, and changing a fair and regular *Monarchy*, into

into a ſtinking beaſtly *Common-wealth Stye*. A *Herd* who under Pretence of removing the MAN from the Helm whom the *King delighteth to honour*, would remove the *Regal Authority* itſelf, and ſet up that *wrong-headed* Monſter the *Populace* on the Throne. Not but while they themſelves waited upon that Throne, and ſhared the *lucrative* Employments under it, they could be as eaſy and paſſive, as the moſt non-reſiſtant Jacobite of 'em all, could huſh their Republican Tenets aſleep, and not ſuffer a ſingle Parentheſis to mutter their Averſion to Monarchy; but as ſoon as thro' their own Avarice, Ambition, or Miſconduct they were *drove* from thoſe *Employments*, and ſent a *grazing* with their *fellow Pigs*, then they ſet up for Independent *Patriots*, ſpread Sedition under the ſpecious Maſk of Zeal for Liberty, and arraigned thoſe as *Tyrants* and *Traitors*, who enjoy'd the Advantages that they themſelves wiſhed for, and had before taſted the Sweets of.

THE *Leader* of this Herd was PORCUS MAJOR, who grunted and foam'd at the Mouth in ſuch a Manner, and run ſo *a tilt* at every Body that ſtood in the Way, that he arrived to the Dignity of being the *Bell-Boar* of the Herd, and kept his *Tuſks* always in order to engage in their Cauſe.

NEXT to Him, in Priority, was *Blink-Eyes* the *Mover*, and after him *Waſhy* the *Cynick*, *cum multis aliis*. This *Motley Herd*, then, of ten thouſand Denominations, were evidently figured out by the *Gadarene Swine*, and into theſe enter'd that cruel and perſecuting Spirit which had ſo long poſſeſs'd the Party abovemention'd, and which was exercis'd in the Manner before deſcribed.

NO ſooner had theſe furious and unclean Spirits taken Poſſeſſion of them, but they immediately ruſh'd on to their *own* Deſtruction, by attempting the *Overthrow* of *Him*, who had exerciſed the Madmen aforeſaid. Their moſt *reſolute Attack* was intended to be made in *this Place*, and, as they imagined, they had LEGION with them, they doubted not of Succeſs. But poor *Legion* it ſeems was ſtrangely *dwindled* away; and *We are Many* was almoſt ſunk to *We are None*. This they ſoon to their Confuſion experienced; upon which they inſtantly *hurry'd* out from *hence*, ran with great *Violence* down a *ſteep Place*, *viz.* the *Steps from the Court of Requeſt*, and were all *chok'd* in the muddy *Lake* of their own Rage and Stupidity, ſo as not to be able to *ſpeak* a *Word* more in their own *Excuſe* or *Juſtification*.

ALAS

ALAS poor *Swine!* Here then was the Period of all your boasted visionary Project; here those *Powers*, *Dominions*, and *Emoluments* which you had canton'd out for your selves vanish'd at once, and sunk with *you* to the *Land were all Things are forgotten.*

WE come next to examine who were meant by the *Keepers*, that in the Account of the original Miracle were said to flee away and publish the Report of this stupenduous Business both in *City* and *Country*. 'Tis evident who; those well-meaning, deluded Gentlemen, who constantly *attended* upon these *Republican Swine*, and generously *fed* those of Them that wanted *cramming*, as deeming them a very *beneficial* and good kind of *Cattle*, which *Swine* indeed are generally thought to be by the *Country Folk*; tho' for the future I fancy the Breed will be much less cultivated than hitherto it has been, and I am credibly inform'd that a great Number of Persons who had begun to erect *Styes* for the Conveniency of *Hogs* from the Vogue that Animal had been in of *late*, are demolishing them again with the utmost Precipitation, finding that they are a *mangey*, *offensive Brute*, and a *Nusance* to the whole Neighbourhood where they reside. I am therefore fully convinced that from henceforth *Republican Swine* will be as much banish'd this Kingdom,

Kingdom, as the *Swine* offer'd to *Idols* were from *Judea* of old, and that if they ever ſhould dare to ſhew themſelves in the *Britiſh Gergeſa* again, they'll be immediately *tumbled headlong* down the ſame *Precipice.*

BUT how ſo, perhaps you'll ſay, for the *Original* Story for which you'd have us believe that this is *Anti-type* informs us, that when the People were gather'd together from all Parts, and ſaw the Men that were *poſſeſs'd* ſitting *Cloathed*, and in their *right Minds* at Jeſus's Feet, and were told of what had happen'd both to *Them* and to the *Swine*, they had ſtill no Opinion of *Him* that wrought this Miracle; they look'd upon Him as One that was an *Enemy* to their *Country*, and therefore inſiſted that he ſhould *depart out of their Coaſts.* 'Tis very true that they did ſo; but then we muſt remember that they had not had Time coolly to reflect upon the Affair; they were hugely grieved, and no Wonder, at firſt, for the *Loſs* of their *Swine*; they depended upon making a *good Market* of them, and hoped to be well repay'd for the Trouble and Expence of *tending upon* and *feeding* them. In like Manner did it fall out when *our Swine* were *chok'd*: The Populace could by no Means reliſh it immediately. What! their dear Swine! their promiſing Swine! their brawny Boars, pregnant

Sows, delicate Porkers, and punch Pigs, gone to the *Bottom* all at once. Such a fair Promiſe of their approaching *Vintage!* Such an Overthrow of their moſt ſanguin Expectations, muſt ſeize 'em with uncommon Conſternation at firſt. But as ſoon as they came a little to themſelves, and *Reflection* had Time to reaſon with the *Surprize*, they were ſoon thoroughly ſatisfy'd of the Juſtice of the Affair, and own'd that they had a very good *Riddance* of their *Swine*. They perceived how much they had been *miſtaken* in their *Cattle*, and that tho' to the naked Eye they looked fat and well-liking, yet that they were *rotten* and coathed at *Heart*, and would only breed malignant Diſorders in the Body.

'Tis now Time to return to thoſe who were *diſpoſſeſs'd*, and obſerve their Behaviour after their miraculous *Deliverance*; why, in the Story recorded in Sacred Writ, they are repreſented as beſeeching their great Benefactor to permit them to *go along with Him* and make a Part of his *Retinue*. This he thought not proper to conſent to, as having the Appearance of Vain-glory, and ſavouring too much of *Oſtentation* and *Triumph*; He therefore modeſtly excuſes himſelf from complying with their Requeſt, and ſends 'em home to *their Friends*, to tell them what *marvellous* Things he had done for them: This, we are inform'd, they inſtantly came into,

to, and accordingly publiſh'd his Fame throughout the whole *Country*, and made no Scruple of declaring *what* he had done for them.

THIS *laſt* Particular is the only Part of the *Type* that is not yet fully accompliſh'd, in the Conduct and Behaviour of the *Diſpoſſeſs'd* amongſt *us*; but there has indeed been no *Opportunity* hitherto of their manifeſting the Completion of it in that reſpect. A Juncture is approaching, wherein we ſhall ſee if they keep up to their Originals, and tho' they ſhould not be *directly* admitted in the Number of the Benefactor's *Houſhold*, whether they will retain ſuch a juſt Senſe of, and Gratitude for the *Cure* he has wrought upon them, as to *promulge* his *Fame* in every Region, and generouſly declare, that if it had not been for *Him* they had *never* been brought to their *right Underſtandings*.

I AM now therefore come to the third and laſt Thing I propoſed, which was an Adreſs to *thoſe* whom the preſent Diſcourſe may more particularly concern.

YE then, *the Diſpoſſeſs'd*, who are at length reſcued from the *Dominion* of *unclean Spirits*, and are once more in your *right Minds*, ſuffer not yourſelves to be led aſtray any more by thoſe *ſeducing Devils*, who under the Cloak of

Patriotiſm, and a Regard for *Liberty*, would introduce *Republican* Anarchy, and *popular* Licentiouſneſs. Shall theſe Men hope any longer to ſlur you with ſuch a palpable Impoſture? No, ſurely; their Mask is now worn too thin and too pellucid to cover their true Face. They are known for a mere Herd of *Republican Swine*, though they pretend to nothing but *Britiſh Patriotiſm*. What *Ariſtippus* once ſaid when he was pleaſed with ſome ſweet Ointment, *Curſe on thoſe effeminate Wretches that have made ſo pretty a Thing ſcandalous*, may be apply'd to that *Herd*, for bringing a Scandal and Contempt on ſo good a Word as *Patriotiſm*, that does not belong to Them. They *Patrons* of *Liberty*, by Way of Diſtinction? that have the moſt ſlaviſh and grovelling of Syſtems, *Oliverian Anarchy*, or a *Common Wealth* of *Savages*, where no Body governs, nor no Body obeys, imperious *Levellers*, bloody *Regicides*. They *Patriots*, by Way of Eminence? whoſe ſole Buſineſs is to unhinge the Sinews of Government, to poiſon the Minds of the People with vain Surmiſes, to clog and diſtreſs every Scheme that is concerted by the lawful Rulers for the publick Good, and to foment Faction, Diſcord, and even Rebellion itſelf in the Land. O the vaſt Love and Honour they bear to the *Crown* and the *Mitre*! which You to whom I am now addreſſing Myſelf

Myſelf were wont to be ſuch zealous Advocates for. O the glorious Nation you would be! if your *preſent Rulers* were once diſmoved, and *P----* and *S----* and *L----*, with a Dozen or Two more of the *Mock-Patriot Herd* were appointed *States-General* over You. How would Science, Wealth and Commerce flouriſh amongſt You at Home, and what Power, what Influence, what a Weight would you carry with you Abroad, under ſuch *Protectors?* Pretty Politicks truely, that would extirpate *Regal Rule*, and ſink the *preſent* Civil Liſt to ſave Charges to the Publick, in order to raiſe another of the ſame Sum, or Double, to maintain a Herd of *Anti-Monarchial* Swine.

THEIR Principles are now notorious and manifeſt; let them no longer, then, impoſe upon any by their ſpecious *Writings* and plauſible *Harangues*. Such thread-bare, obſolete Stuff, dreſs'd up over and over again, as if it was ſomething new and formidable, may catch wavering Fools when they firſt warp towards *Patriotiſm*, but Men of Standing in Life, Knowledge and Experience, ſhould be above the Reach of it. A *late-made Lord's* priggiſh *Heir* may be blow'd up by it to Factiouſneſs and Impertinence, and to inſult and revile Thoſe to whoſe *Grace* and *Favour* he is indebted for his having the *Opportunity* to do it; but

but not any Man of Solidity, Modeſty, or a right Way of thinking, can ſurely be influenced by it. Shall a *D'anvers*, a *Common-Senſe-Man*, or a *Vinegar*, Wretches who pay not the leaſt Regard to Truth, or of even being detected in deviating from it, who have overleap'd all the Bounds of common Honeſty, and got rid of the Dread of being known to do ſo, too, *enduring the Reproach, and deſpiſing the Shame*; Shall theſe Men, I ſay, ſet up to be our Directors in Politicks? Shall ſuch as Theſe have any Influence on our National Councils, who are ignorant of every Thing, and to be credited in Nothing; and whoſe *Sayings* ought to be no more *taken* than their *Bonds* would be, becauſe they are of the *ſame* Value, which is *juſt-none* at all.

MEN of *Integrity* and *Underſtanding* may poſſibly have been *miſled* by Them, thro' a natural Propenſity to apprehend Dangers, or the enchanting Pleaſure of Novelty, but after their infamous, I may ſay *impious* Behaviour upon the *late* execrable and *diabolical Attempt*, no one can have the leaſt Excuſe for continuing in his Error. Upon this Occaſion their *Virtues* and *Abilities* have been made as *clear as the Sun, and their* Honeſty *as the Noon Day*. Their whole Conduct indeed, from their firſt ſetting up for *Political Mountebanks*, has been

one

one uniform Series of *Insincerity* and *Ignorance*, of *Juggle* and *Blunder*; and so I leave Them in full Possession of these excellent Qualities to carry on their *Trade* of *Declamation* with.

To conclude this Discourse, YE once more, that are the DISPOSSESS'D; YE who have your Eyes open'd, and your Breasts purged of those *diabolical* Spirits which once set You a *Madding*, how greatly doth it behove You to take especial Care lest you should ever *relapse* into the same *deplorable* Condition. For if the *restless Devils* should return again, and find their Apartments ready *swept and garnish'd* for them, they will take with Them *Seven Legions* more wicked than Themselves, and will *enter in and dwell there*, and then your *last State will be worse than the First*.

Which God forbid, for the Sake, *&c.*

FINIS.

5 JA 59